PROCEEDINGS OF THE THIRTY-FOURTH COMMENCEMENT OF THE RICE INSTITUTE, COURT OF THE CHEMISTRY LABORATORIES, JUNE 8 AND 9, 1947

I

PROGRAM

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SUNDAY, JUNE 8, 6 P.M.

Academic Procession.

Veni Creator Spiritus.

Invocation.

O God, Our Help in Ages Past.

Sermon . . . "The Summons to Responsible Existence,"

By the REV. DONALD HOUSTON STEWART, PH.D. (Edinburgh),

Pastor of the Central Presbyterian Church of Houston

Hundredth Psalm.

Benediction.

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MONDAY, JUNE 9, 8:45 A.M.

Academic Procession.

Veni Creator Spiritus.

Invocation.

Address . . . . . "Education in Action,"

By FREDERICK HARD, PH.D., D.C.L.,

President of Scripps College

Lord of All Being, Throned Afar.

Conferring of Degrees in Course.

N.R.O.T.C. Commissioning Ceremony.

Announcements and Awards.

America.

Benediction.

II

THE SUMMONS TO RESPONSIBLE EXISTENCE*

Deuteronomy 30:19; Philippians 2:12–13; Ephesians 3:20; John 8:32— I have set before thee life and death . . . : therefore choose life . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work . . . according to the power that worketh in us . . . and ye shall know the truth, and the truth shall make you free.

IN these words the sobering significance and the arresting depths of life's inescapable disturbance break through. Whether he be ancient or modern, man is here confronted by that which is contemporary because it is perennial, and that which is perennial because it is ever contemporaneous. Life is always and everywhere an existence-in-decision, a summons to responsible existence. Here the price and the anguish, the cost and the urgency, of man's spiritual stature are laid bare. Man is a chooser, a decider. This summons is the inevitable outcome of man's participation in the life of Spirit. This constitutes the meaning of his humanity, and distinguishes him from all the merely animal creation. Man pays a great price in being a spiritual creature. That price is the inescapable awareness that he is both the doer of his deeds and yet simultaneously one who knows that he is a responsible doer. Man alone is disturbed by this capacity to reflect upon his decisions and his actions. The outcome of man's spiritual stature and being is his inability to escape the

*Baccalaureate sermon of the thirty-fourth commencement of the Rice Institute, delivered in the Court of the Chemistry Laboratories by the Rev. Dr. Donald Houston Stewart, Pastor of the Central Presbyterian Church of Houston, on Sunday evening, June 8, 1947.

summons of the Good by which he is called but which he knows he so often disavows. This anguish is man's alone. A cow, for example, is not worried about her conduct. Of course, we cannot be categorically dogmatic for we have never been a cow. But when a cow stands placidly chewing the cud, looking into the setting sun, her cowhood is presumably not one of the things that concern her. Not possessed of the full attribute of spirit, she is devoid of the capacities of free will, of imagination, and of pride which characterize the human being. Man, however, is created a spiritual being. He is created within, and not outside, the orbit of the call to affirm his true self. Nevertheless, his freedom to seek the defiance of the summons to real being is not taken from him.

Hence, our texts lay open to the individual man the real knife-edge walk of his daily existence. To be a man is to see that there is indeed not only a fork but a succession of forks in the road. Man must choose between life and death every hour, and indeed every minute. He is responsible for his own choice. It is not forced upon him. He knows, too, that in the choice of the truth which confronts him with a living claim, alone lies his real freedom.

This, then, is the mark of man's being: he is an unpredictable quantity because he is free to choose. He is a compound of devil and angel. Someone has said that a university is a place where everyone appears very cultured, where they dress nicely and are apparently educated gentlemen, but where hell is apt to break loose at any minute. This, of course, might be the definition of a home or a congregation, too!

Now, it is this setting of man in the arena where both his freedom to choose and the disciplinary claims of the Good co-exist that provides the real meaning of his life. Life, human life, is a summons to responsible existence. No man can live very long without discerning that his life is a pil-

grimage from a dependence which is comparatively total to a freedom which is, nevertheless, a freedom within the bounds of the Good and the True.

This, however, is no quiescent journey. To grow up is to encounter all the dynamism of the counterfeit suggestions and the false imaginings of the self which disavows true freedom in the Good for some misfreedom in the false. No man escapes the temptation to invert the claim to responsible existence to one of delicious and irresponsible expansion of the self regardless. The illusion of the boundless existence as the real freedom always keeps pulling at man's moral sleeve. And in this tension thus set up, the doorway to the real meaning of man's being is opened up.

Here man faces *the* choice between life and death. The shattering and utter directness of our texts disarms the reader with the sheer personal address with which God confronts every man. They are both historic and yet contemporaneous, the perennial truth about God and man. Man is made upon the scale of responsible living. He knows this. Yet though he knows that in this lies his true freedom, he also knows that he is free to seek the defiance of this discipline. When man confronts this issue he stands before God's intolerable compliment. Man's creation from God's point of view is a gamble in Love's experiment with freedom.

For God it is a gamble that He can bestow true freedom, and thus a measure of real independence, upon his creature man, and yet win His way to the heart of the defiant sinner without violating or withdrawing the freedom thus bestowed upon him in creation. From man's side of the story creation is for him the entry upon the challenging summons freely to elect the Good yet without being coerced to do so. God, that is to say, would rather that man should be able to play hell than that he could not do so. For, if man could not possibly

play hell at all, he would cease to be personal and free. God would not rather that man should play hell—He only is concerned that man shall be truly free and thus able to choose evil as well as the Good. God is after free sons. He does not want automatons.

This is the reason for the tremulous words of our second text. Man does have to work out his Salvation "according to the power that worketh" in him. Here is God's intolerable compliment: He dares to leave man free to reject or to accept the overtures of the Good. The cross is the indelible historical witness to the way in which the weakness of God can overcome the defiance of the sinner who would destroy God, yet without violating the citadel of personal freedom and choice of the sinner.

The intolerable compliment is intolerable precisely because God means man's freedom to be real and he will not intervene to arrest man's misuse of his freedom of choice for unauthentic ends.

Life is serious. Man must decide. There is no escape, for no decision is itself a decision. Life begets destiny out of decision; hence, man trembles for he knows his destiny is of his own choosing and no one else's, not even God's. In this vocation to responsibility, alone, lies the truth which begets true freedom. This summons to responsible existence is the central issue of man's life. He would like to be irresponsible without the cost which that entails. Yet he fears, too, the responsible life because of the cost which it requires. Nevertheless, man knows well enough that the cost of undisciplined and irresponsible living is the destruction of the true self. This cost he knows, too, is infinitely greater than the price of the discipline which brings within bounds the false self's whims, so that the authentic self may be expressed.

Thus, man is confronted by the Divine Summons to choose

between Life and Death; to accept or reject God's intolerable compliment of the gift of his freedom of choice, that he might of his own volition freely choose the Good in the full presence of the possibility of his free choice of evil. Man is ignorant of much but he has sufficient wisdom to know that authentic freedom is not existence without limits; rather is it the alignment of one's self within the limits of the Good. From this vocation to responsible living there is no let-up. The acceptance of this truth gives life its zest and tang. From the disavowal of it flow man's anguish and his tragedies. Freedom in the truth is alone man's real freedom; all else is the counterfeit of misfreedom in the slavery to undisciplined desires.

That mere freedom of choice is not freedom, but slavery in unfreedom, unless disciplined by some authentic end by which the freedom in choosing is responsibly governed or controlled, was brought to my attention by the difference between my roommate's and my golf and that of Bobby Jones.

We two played a very abandoned game of golf. He hooked and I sliced. We never met—except upon the tees and greens. Having only one set of clubs, we had frequently to throw the mashie or a niblick across the fairways to whichever one of us was most in trouble. We traveled far afield, chopped down much undergrowth, dug pits while seeking to get "out of the rough"—and generally the worms and birds revealed quite an interest in our geophysical surveys! When we finished we had usually walked twice the distance of the course, and our score was a thing which by gentlemen's agreement was neither computed nor discussed.

Then one day I followed Bobby Jones around eighteen holes of golf. When he approached the ball he did not "wiggle" eternally as we had. We used to address the ball and

then look at the fairway to see if it had moved. Then we addressed and looked again, and again, until I think we undressed the ball. Frequently, when we did hit it, we missed it! Not so the master. One look, one address motion, and then with what seemed a slow and even, almost lazy, stroke he drove. The ball sailed as if it would never stop. Only once did it veer so much as a few feet from the center of the fairway. These drives were something like 250–275 yards every time.

The secret is plain. My roommate and I were not disciplined to the laws of rhythm and timing. We were free in our choices. We chose to play undisciplined golf. We went—everywhere! Our whole set of bodily motions was not responsible; it was just beefy. Bobby Jones was really free because he had disciplined himself to move within the orbit of the golfer's stance: his rhythm and his timing. Here was responsible existence at the level of the golfer's summons. Obviously, our freedom by comparison was simply a freedom in unfreedom. We were really slaves to undisciplined instability. It meant, unless we changed, the death of our golfing-self. Here is a real parable upon the deeper summons to responsible existence, which confronts man in the life of Spirit.

But nowhere is this thundering truth seen more clearly than in the society of men and nations. It is man's contextual relations with his fellows which lays upon him the inevitable summons to responsible existence. It is the sheer togetherness of human life that destroys so irrevocably all man's attempts to preserve the false structure of his supposed self-sufficiency and apartness.

One day I was standing in the post office waiting in line to buy some stamps. About twelve were in front of me, and two had just come in. Some had been there ten minutes and more, and some less time. We were all feeling impatient with the long procedure of the person and her many parcels at the

window, when a young lady came in the door. She was a nice-looking, well-dressed, and attractive creature. I am certain she was not blind, for her eyes were quite striking. However, she pranced up to the window as if she expected a hearty greeting and immediate service. But—to her surprise—the young man at the window said: "Young lady, don't you see that line?" Then, feigning surprise, which was a lie, she said: "Oh, yes, there is a line, isn't there?"

This is typical of the irresponsibility of our time. There are too many people who are content to play with other people's money, other people's bodies, other people's brains, and sweat, land, and time, just so long as they can do so without contributing their part to the life of the world. Irresponsibility is the blatant attempt to deny that man is everywhere man, created in togetherness, and nowhere man in isolation. Every man is related to the other man of his life's arena in a twofold way. From the man in question outward to the other men, his relationship is one of responsibility to them; but that same relationship viewed from their side himward, is one of rights. Here is the really serious nature of human life. My responsibilities and the other men's rights so far as I am concerned go together. If I default on my responsibilities, I destroy the other man's rights. It is in this context of our togetherness that man hears the Word which claims him in the service of the Good and so inevitably in that of his fellow man. God has always something to say to me through the presence of my fellow man, and vice versa. To ride the tide of the faithful discharge by others of their responsibilities to me, while I default upon my responsibility to them, is to destroy the bond which makes community possible. It is to disavow the meaning and the fact of my relationship to others. It is also to defy the Creator's call and summons to me as His creature to live responsibly and so in community with my

fellow man. Man cannot evade the summons by default, for if he seeks to do so the demand is renewed in a new and probably more imperative and even painful form. History has a way of planting a "No thoroughfare" sign upon all highways by which man seeks to escape the authentic demands of human life. Jonah is the story of a man who tried to escape his responsibility. He was told to go east. He went west with a sort of Corrigan-like deflected compass. God, eventually, brought him face to face with the thing he was told to do in the first place. This is life. A duty dodged is a duty simply postponed. So it is that man cannot escape the summons to responsible existence. He encounters it in his family, in his office, in work and leisure; anywhere, in fact, where he finds his fellow man. Life, like the world, is round, and if you keep going you eventually come back to the original issue.

Just now our responsibility to one another has become even more urgent, for the atomic era has unveiled a primary task which has to do not with the laboratory but with the loyalty and allegiance of men's hearts. "This day . . . I have set before thee life and death...: therefore choose life, that thou mayest live." These words sound familiar. Indeed they are not new. They are God's perennial word to any generation and each refusal to obey simply raises the urgency with which they return upon us. With fear and trembling man must address himself to working out his own salvation at the level of politics and economics "according to the power that worketh" in him; that is to say, with that measure of the judgment of God which he is willing to embody in the realm of statesmanship and commerce.

The sum to be done remains even though we decline to give the right answer. We cannot dismiss it by pleading ignorance or inability. William Lyon Phelps once received the following answer to an examination question at the end of

the fall term: "God alone knows the answer to this. Merry Christmas." When the boy returned, he found on his paper: "God gets A. You get F. Happy New Year."

So, like this young man, we can evade the answer now only to reconfront it in more acute form later. For when man runs from this summons to responsible existence, he does not thereby escape it. He simply aggravates and accentuates its urgency. This is God's intolerable compliment. He insists on your being a man.

Everywhere the summons is written across life's horizon. In your life of personal study and moral choices you will meet it. It is of sheer grace that you are here to sharpen your instruments of understanding and perception. The door into the work of the world opens for some of you very soon, and for others later on. But in every case, whether you enter upon Life and expanding usefulness into authentic expression of your selfhood, or upon a Death in the rut of parochial interest and minimum attainment, will depend upon whether or not you accept God's intolerable compliment. This is true of all spheres of the human pilgrimage. Here, then, is the conclusion of the matter. The induction to the personal dimension, to the stature *humanus*, is inevitably to encounter the hazards and the challenge of the summons to responsible existence. To know and obey this vocation is to love God aright, and to serve one's fellow man truly, and to know oneself humbly.

If man is to have something to live for while he gets something to live on; if man is to see the meaning of life while he seeks the means wherewith to exist, he can achieve both only as he accepts the intolerable compliment of God and answers the summons to responsible existence with the glad acceptance of him who would be indeed not only a man, but the authentic man, set free in the living truth of God, his fellow man, and himself.

There was once a very wise man who it was reputed could answer all questions. Two little boys heard of him and set a trap to catch him. "Let us catch a bird," they said, "and we will hold it in our hands concealed. Then we will ask him—'Is it alive or dead, Sir?' and if he says, 'It is alive,' we will crush it in our hands, and then reveal it dead. If he says, 'It is dead,' all we'll have to do will be to open our hand—and we'll have him either way."

They caught the bird and approached the wise man with the bird in hand. "Tell us, Good Sir," they said, "is the bird we hold in our hand alive or dead?" The wise man paused a long time and, perceiving their cunning, finally said: "It is as ye will."

So it is with you. Before you is set the choice between Life and Death. Yes or No? Decide you must in the Summons to Responsible Existence. It is as ye will. This is God's intolerable compliment to man.

DONALD H. STEWART

III

EDUCATION IN ACTION*

MR. *President, Ladies and Gentlemen:*

I feel as though I appear before you in a dual capacity, first as a native Southerner who is happy and proud to be called back to take his stand on congenial and familiar ground; and also as an emissary from a suburb of Pasadena where I am a friendly neighbor to the institution from which you induced your distinguished President to depart in favor of Rice. I bring President Houston greetings from many friends and admirers, and I bring to him and to all of you the compliments and felicitations of my own college.

If time permitted it would be a pleasure for me to dwell upon some of the points which the Rice Institute and Scripps College have in common, for both are non-political, non-sectarian institutions devoted to the advancement of letters, science, and art; and both were founded and are supported by gifts from generous and public-spirited private citizens. Despite the obvious difference in size, and in certain emphases of an academic nature, there remain significant similarities in our common conviction concerning the importance of sound learning, and we share, in particular, a realization of the great value of beautiful, effective, and influential campus architecture and setting, as a distinct contribution to the art of living as well as the arts of learning.

*Commencement address to the thirty-fourth graduating class of the Rice Institute, delivered in the Court of the Chemistry Laboratories by Dr. Frederick Hard, President of Scripps College, on Monday morning, June 9, 1947.

Amid so much that is dull, queer, or downright ugly in many aspects of modern life, it is truly a testimony to the dignity of the human spirit that is furnished by the outward and visible signs on this campus, which suggest on every hand the relation between a love of beauty and the pursuit of truth.

Dr. Johnson once declared that "People need not so much to be informed as to be reminded." Whether or not this holds true generally, I am sure that it applies to the proper duty of a commencement speaker. Accordingly, I want to review with you members of the graduating class some of the principles that you chose to support when you made the decision to pursue your college course to its successful conclusion, in spite of distractions, temptations to quit, and other obstacles, which I know must have existed in many cases. My purpose will be served if anything that I say may help to fortify you in holding to the convictions that you have embraced, not without sacrifices, obstinate questions, and some restlessness of spirit.

You and your fellow students represent a large segment of thoughtful American youth who have courageously pursued their studies even under the long and desperate shadow of war. Many of you have been active participants in battle, and have been providentially restored to the peaceful pursuit of studies by a grateful and victorious people who are also a peace-loving people. God grant that it may continue so.

I suppose that a salient characteristic of the American spirit is its desire for action, and a concomitant impatience with the contemplative cast of thought which finds no outlet in activities that are tangible and measurable in practical terms. Our common expressions such as "hitting pay dirt," "delivering the goods," "making a ten-strike," "mopping

up," and so on, suggest a particular respect for energetic and dynamic accomplishment in "getting things done." In general, the American temperament has been more sympathetic to the character of Hotspur or Prince Hal than to the reflective and meditative Hamlet.

If we should consider this as a defect of our qualities, we must also recognize it as the very real basis for much of our accomplishment. Indeed, it is clear that the magnificent achievement of winning the war against seemingly overwhelming odds was due in very large measure to the American genius for efficient organization and coöperation. The administration of that war on a global scale under almost insuperable handicaps involving manpower, supply, materiel, coördination of personnel, unification of strategy, and an infinite multitude of complex adjustments, will remain one of the great triumphs of world history.

Thoughtful men have asserted that it was Germany's colossal failure of coördination between her scientific personnel and the Hitler government that cost Germany the victory toward which she had advanced with amazingly rapid strides, with the heavy advantage of time on her side.

In any event, the accomplishment of the allies in the application of skillful, intelligent leadership to the conduct of the war, at home and abroad, was a solid, efficient, and almost miraculous performance. What a wonderful thing it would be if, in the prosecution of peaceful living, men of good will and their colleagues in every land could bring to their task the same degree of administrative competence and efficiency of coöperation!

To many of us the signs on the world horizon are not too hopeful. It is an inevitable aftermath of war that there should be disillusionment and discouragement, shocks and tortuous problems of readjustment, the threat of uncontrol-

lable inflation, strikes, and various kinds of economic and political imbalance. These things we have already experienced at home in some degree. Add to these liabilities a straitened, if not exhausted, England, a practically helpless Greece, an amorphous and disorganized China, a stubborn, if not truculent, Russia, and a half-prostrate and half-graspingly ambitious France whose internal political and moral problems are woefully complex, and we have a picture of our former allies that seems not to promise much in the way of constructive action.

And yet, as I have suggested, the very war, whose results we now must suffer in serious measure, has brought out certain capacities and potentialities for responsible leadership which we could not have clearly foreseen.

I need only mention to this audience, without elaboration, the obvious fact that American education played a most significant role in the development of our national resources in the great crisis. To recall the names of Columbia University, the University of Chicago, the University of California as sponsors of research activities in the field of nuclear energy, is only to highlight the contributions that hundreds of American colleges and universities made in the war effort. Contributions as significant, if less spectacular, are being made today by numerous American institutions of learning that are doing their part to meet the postwar problems, for example in the general education of hundreds of thousands of G.I.'s, who, to the astonishment of cynics and skeptics, have set about their educational tasks with maturity, energy, and earnestness.

Assuredly education was in action for war and is now, and must continually be, in action for peace. Such an education must, in John Milton's words, be both *complete* and *generous*. I want to emphasize especially one word in Milton's famous

definition which seems not to be sufficiently stressed by those who quote it so frequently. It is the word *perform.*

> I call, therefore, a complete and generous education, that which fits a man to *perform* justly, skillfully, and magnanimously all the offices, both private and public, of peace and war.

This, you will agree, is a large order, but you will agree also that a large order is required by our times. Education that contemplates skill, justice, and magnanimity as static qualities is only half an education. Performance is of the essence.

To bring one's knowledge into the arena of performance is not only to put it to use; it is also to illuminate that knowledge itself by the very spirit of vigorous adventure, without which knowledge may be a sterile, barren thing. As A. N. Whitehead has well said, "Only the adventurous can understand the greatness of the past. . . . A race preserves its vigour so long as it harbours a real contrast between what has been and what may be; and so long as it is nerved by the vigour to adventure beyond the safeties of the past. Without adventure civilization is in full decay."

We must therefore have firm confidence in the belief that men of sound education and adventurous courage can overcome their obstacles through the power that motivates the human mind and spirit at their highest potential.

Against such a background of time and need and opportunity, you have prepared yourselves as students under unusually fortunate auspices. Through her fine traditions and her conviction of the high worth of disciplined learning in enabling you to achieve individual responsibility as a means toward social freedom, your Alma Mater has opened for you a way of life that is purposeful and hopeful. She has required of all her members a will to grow, and to those who accept

the responsibilities she has promised the satisfactions that come not only from the development of certain skills and abilities which must be learned and practiced, but also from an increased knowledge of the art of living with others with imaginative sympathy and understanding, and of working with them coöperatively and justly.

The deeply-felt need of our society for such a body of intelligent, discriminating, capable, and well-disposed citizens needs no enlargement. When we are driven, as mature and thoughtful persons are daily driven, to consider the confusing social problems that beset us, we sometimes hear cries of bewilderment that too often echo our own perplexity. "Our people say that something is wrong," writes Charles Morgan. "Something is wrong, they say; we are in a mess, we are entangled. . . . A gigantic and paradoxical riddle, not of war only but extending far on into a victorious peace, is pressing upon us. We do not understand the thousand answers that are offered because we do not understand the question."

Just prior to the end of the war in an address before the American Association for the Advancement of Science, Professor Harlow Shapley declared:

> It seems fairly clear that our antipathy to war is not based on worry about the postwar effects. Good times frequently follow successful wars. We are rather blindly hopeful that the Government this time will meet the unusual emergencies without too much trouble; we trust that capital will not be too greedy, or labor too insistent, and that a bearable compromise between decreasing taxes and a proper rehabilitation of our returning soldiers and factory workers will be worked out. Such is our somewhat vague hope. We are just that simple!

With Professor Shapley and all men of education, patriotism, and conscience, the positive hope must lie in the extent to which we can promote those convictions which,

throughout our intellectual and ethical history, have linked peace with social justice, with international good will, and with a genuine desire for human progress.

One thing, surely, that our education teaches us is to look at our problems in perspective. With this principle in mind, I ask you to listen carefully to the following brief statement whose source I shall mention a little later on.

> There is needed in this century an immediate remedy for the frenzy which has seized many men and is driving them in their madness to their mutual destruction. For we witness throughout the world disastrous and destructive flames of discords and wars devastating kingdoms and peoples with such persistence that all men seem to have conspired for their mutual ruin which will end only with the destruction of themselves and the universe.
>
> Nothing is, therefore, more necessary for the stability of the world, if it is not to perish completely, than some universal rededication of minds. Universal harmony and peace must be secured for the whole human race. By peace and harmony, however, I mean not that external peace between rulers and peoples among themselves, but an internal peace of minds inspired by a system of ideas and feelings. If this could be attained, the human race has a possession of great promise. . . .

If you are not already acquainted with the quotation that I have just read, you might suspect that it was written with reference to the attack upon Hiroshima, the details and the implications of which have been so movingly and so importantly portrayed by John Hersey in his poignant essay, first published in *The New Yorker*, and since widely circulated in book form.

These words, indeed, might serve as a profound commentary upon the grave moral and humanitarian questions that Hersey propounds. But the passage I have just read to you was written in fact in the middle of the seventeenth century by John Amos Comenius, who is known to students of the history of education as a pioneer in the reform of pedagog-

ical methods.* It is a pity that he should be so catalogued, for here was a humanist, if ever there was one, worthy to be associated in men's minds along with Petrarch, Erasmus, Thomas More, and John Milton. Indeed, it was owing indirectly to Comenius that Milton wrote his powerful *Tractate upon Education;* for the man who urged Milton to write this essay was a warm friend of both.

In a few words I can lay before you one or two of Comenius's ideas, and tell you a little about the man.

Victimized with thousands of other innocent men in the ravages of the Thirty Years' War, his wife and children were murdered, his home was twice plundered, his books and manuscripts were twice burned, he was banished from his native land of Moravia because he was a teacher and a minister, and spent the rest of his long life in exile. But he continually busied himself in Poland, in Sweden, in England, in Hungary, and in Holland with the promulgation of his important educational and social ideas and ideals. Disgusted at the pedantic teaching of his own day, Comenius was able to bring about far-reaching reforms in teaching methods and attitudes. A disciple of Sir Francis Bacon, he insisted that men should concern themselves more with meaning than with mere words, and he put the principle into practice in the study of foreign languages both ancient and modern. Moreover, he included in his curriculum singing, political economy, world-history, geography, and the arts and handicrafts. He worked out fundamental principles of educational methods that were strongly influential in the theories of education developed in the eighteenth, nineteenth, and even the twentieth centuries.

Important as these considerations are, I want to empha-

*I am indebted to Professor I. L. Kandel's article on Comenius, *Encyclopedia of Modern Education* (New York, 1943), pp. 160–163.

size his social ideals because they are not generally recognized. It is ironic that his fame should be that of a textbook writer rather than a true pioneer in the great cause of world peace based on an enlightened brotherhood of men and nations.

In a time of the greatest distress and discouragement, with none of the modern means of communication and propaganda at his disposal, having suffered the most dreadful personal sacrifices, he nevertheless championed the cause of universal, democratic education to the end that men throughout the world might have their minds liberated and their spirits freed from the tyrannies of indolence, ignorance, and bigotry. He was tireless in declaring that "there is no more certain way under the sun for raising sunken humanity than the proper education of the young."

In furthering the pursuit of scientific studies, then barely in their infancy, Comenius shared with Bacon the conviction that the sciences would be used "to endow human life with new discoveries and resources," "to extend more widely the powers and greatness of man's estate, to secure the sovereignty of man over nature," "for the finding out of the true nature of all things, whereby God might have the more glory in the workmanship of them, and men the more fruit of them."

In view of this broad and brilliant interpretation of the significance of this one branch of study, it is not surprising to discover that Comenius feared overspecialization, and saw the hazards of a narrow, constricted path of intellectual materialism. As one of his biographers has said, "Comenius anticipated by three centuries the current movement for the unification and coördination of the sciences as a tool for social progress and human welfare."

Finally, Comenius applied the same doctrine to all branches of knowledge and urged, again and again, the prin-

ciples of coöperation, coördination, and integration in the pursuit of the arts and sciences, to which policies the Rice Institute has been a devoted adherent and a noted exponent.

Against the shadows of doubt, of confusion, of frustration, we must, according to our abilities, hold up the clear light of humane learning. This light illuminates our conception of the true worth of man; it shows us a "compelling picture of human excellence"; and it points the way by which this image may be realized for one's individual self and then translated into the important action of helping others to make the same discovery.

The student who, in his college experience, has learned the basic studies like mathematics, physics, or biology, has laid a foundation for dealing methodically with concrete data valuable in itself. He has also learned, early in his career, the art of communication, through the study of his own language and the invaluable art of translating from one language to another. More important, he will have learned to draw upon the wisdom of the past—to survey the pageant of history and to look at the affairs of mankind in the light of literary, philosophical, scientific, artistic, and religious achievements, with due attention to man's social and political progress and to the hope that he may entertain for greater liberation through the development of techniques for social and intellectual advancement in the modern world.

Those of us who do much traveling on national highways are frequently impressed by the American weakness for barbarous roadside signs, particularly those punning, bizarre absurdities designed with doubtful wit and questionable taste, to lure the motorist in to eat, to drink, to fill the gas tank, or to purchase some other commodity. California is a heavy offender, and one cannot escape seeing, no matter how hard he tries, such signs as "Hamburger Heaven"; "Ye Olde Gas Shoppe"; and, most recently, "Forever Amberger." I do

not applaud these signs, but there is one on Highway 66 not far from our college campus that is not without merit. It adorns a confectionery store called "Honeyville" and offers mileage information to the tourist, which reads: "Los Angeles 23 miles, New York 3023 miles, London 6023 miles." Erected in a spirit of bumptious humor, the sign is doubtless inaccurate, but it is in a way symbolic. It is perhaps symbolic of the disappearance of frontiers and barriers, and of the final unimportance of distance. Modern man has already outdone the Shakespearean Puck, whose magic boast was that he could "put a girdle round about the earth in forty minutes." The girdle of the radio beam is placed almost instantaneously. We scarcely need to measure any longer in miles—we can now measure in hours, minutes, or seconds. But we shall always need to measure in terms of quality. The ultimate question that young and vigorous America will have to answer is not "How far?" nor "How much?" nor "How fast?" but "How good?"

You know the story of Thoreau and the telephone. When someone told him that a wonderful instrument had been invented whereby two persons could converse at a distance of ten miles, Thoreau thought for a moment and then asked quietly, "*What* do they say to each other?"

My fellow students, let me remind you, in conclusion, that through your educational experience and background, full of vital interest, beauty, and sound tradition, you have been furnished with weapons for defense and with instruments for achievement. The world stands before you, either as a challenge or as a threat. If a challenge, may you accept it gladly. If a threat, may you defy it bravely, remembering to keep upon you the armor of straight thinking and honorable living, and bearing in mind that you have about you, today and always, a great crowd of witnesses.

FREDERICK HARD

IV

CONFERRING OF DEGREES IN COURSE

BACHELOR OF ARTS

John Gray Andrew
Maurice Stacy Andrews
William Bryan Andrews
Richard DeWitt Atchison
Gene Atkinson
Anne Barnes
Leon McNair Barnes
Rita Mary Baumann
Edmund Joseph Beck
Henry Waid Bell
Bonnie Bee Bellamy
Betty Jo Lackey Best
Frederick Joseph Boesch, Jr.
Mebane Graham Bolton
Anne Katherine Bray, with distinction
Phillip Royal Brown
Thomas Edward Brownlee, Jr.
Glenn Etsel Bryan
Vincent Harold Buckley
James Elton Burleson
Jesse Herndon Burr, Jr.
Emily Ruth Butler
Benton Warren Cain
Thomas Paschal Clarke, III
Shirley Etta Cohen
John Thomas Connelly
Leslie Cookenboo, Jr., with distinction
Marlyn Lee Cooper
Catherine Ann Coor
Eugene Cortner
Patricia Jarrard Davis
Elaine Estelle Dippel
Sol Louis Dittman
Charlotte Broden Douglass
Jean Ann Durkee
Irvin Jochanin Farb, with distinction
Jane Elizabeth Farnsworth
Mary Jane Fischer
Herman Ralph Fleet
Joseph Peter Fleet
Ralph Vernon Ford, *in absentia*
Rex George Fuller, Jr.
Annette Gano
Tom Fisher Hammond
Jerry Merle Hamovit, with distinction
Eleanor Maude Hampton
Ira Vern Hart
Mary Lane Hay
James Power Heard
Richard Charles Henshaw, Jr.
Jake Robert Higgins, Jr.
Albert Carter Homer
Charlyne Hilda Howard
Robert Andrew Ingram
Richard Alfred Isaacks
Fred Watt Jackson
Constance Emelo Jessen, with distinction
Charles Irving Kaplan
Charles Maurice Kapner, Jr.
Lucille Selby Kemp
John Edgar Kievlan
David Denison Klager
George William Krog
Claude Addison McElroy
Joseph Allen McIver

John Winn McKee
Charles Burton Malmberg
Sara Meredith
John Lawrence Mills, Jr.
Jack Wright Moody
Sarah Lee Nabors
Hamilton James Nichols, Jr.
Grover Cleveland Noonan, Jr.
Shirley Beth Nyberg
William Clyde Odeneal, Jr.
Frances Maurine Owens
Stellouise Godbold Parker
Dewey William Peace, Jr.
Hally Beth Walker Poindexter
Robert Carl Porter
Keltys Powell
Nathan Morris Pryzant
Clinton Simon Quin, Jr.
Margaret Ann Crossman Rainey
Roy Raymond Raub, *in absentia*
George Thompson Reynolds, Jr., *in absentia*
Phillip Jefferson Robinson
Ralph Campbell Rupley, Jr.
Doris Ione Scholl, with distinction
Elizabeth Palmer Schumacher
John Sherman Sellingsloh, with distinction
Milton Shoss, *in absentia*
Harold Eugene Shrader
Mary Louise Simpson
Edward Nelson Skomal
Eugene William Slater
Leo Ernest Thomas, Jr.
Oralynn Althea Thwaites
Christian Goos Timmins
James Warren Todd
Henry Robertson Tull, Jr.
John Stevens Van De Mark
Parkes Van Horn
Margaret Elizabeth Weatherall
Hubert Boone Wilder, Jr.
Clinton Eldon Woodson
Stanley King Young, with distinction, *in absentia*

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING

James William Askins
Philip Henry Braun, with distinction
Daniel Raleigh Bullard, Jr.
Frank Cecil Bunker
John Walter Cason
Fred Thomas DeMoss
Gerard August Dobelman
James Gordon Drew
Charles William Duncan, Jr.
Edwin Earl Dunnam
Preston John Frazier, Jr.
Paul Pate Gamble
Merwin Harry Gaskell
James William Graham, Jr.
Rentz Gullick, Jr.
James Lloyd Hackney
Charles Edward Hagemeier
Hugh Harleston, Jr.
Lewis Carnes Heaton, Jr.
Oley Foster Hedrick, Jr.
Forrest Conrad Howard
John Curtis Jackson, Jr.
Dennis Eugene Johnson
Rowland William Johnston, Jr.
Glen Eugene Journeay
William Frederick Kieschnick, Jr., with distinction
James Morgan Love
William Virgil Marshall, with distinction
Malcolm Nickles May
Perry Wilkes Morton, Jr., with distinction
John Joseph Newport, III
William Robb Nisbet

Bernarr Roe Pravel
Roy Richard Ray, Jr., with distinction
John Alfred Rowe, Jr.
William Phil Schultz
Angelo Delauretis Scotty, Jr.
Edwin Theodore Scruggs, Jr.
Jay Pierce Simpson
Walter Rufus Sivley
Raleigh Arnold Smith, Jr.
Calvin Elmore Sparks
Henry Edwin Stamm, III, with distinction
Howard William Strauss, with distinction
William Henry Worsham, Jr.

BACHELOR OF SCIENCE IN CIVIL ENGINEERING

William Riley Garrett, Jr.
Ray Osborne Nutt
William Franklin Nutting
Ray Allen Vansickle

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING

Eddie Alex Bartsch, Jr.
Francis Joseph Bowen, Jr.
Billy Russell Callender
Richard Allen Conley
Jay Henry Cunningham
Malcolm Edward Davis
John Benjamin Deck, Jr.
Rodolfo de la Garza, with distinction
John William Dietrich
William Frank Ferguson
Marion Edwin Frank
Charles Norman Jacobs
Charles Thomas Jones
James William Kisling, III
Paul James Lewis, with distinction
Stuart Creighton Mut, with distinction
William Richard Rabson
Dorris Eugene Simmons
Floyd Wilson Simonds, with distinction
Manuel Armando Yramategui

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING

Jay R. Allgood
Charles Calhoun Alsworth
Robert Lowry Barber
Thomas Francis Burke, Jr.
Kenneth Aldridge Campbell
Jack Webster Carsten
Emerson Everett Cook
George Eugene Cook
Joe Hammonds Cook
John Linwood Durrett, with distinction
Fred Ewell Edmondson
Alva Raymond Faulkner, Jr.
Robert Mahlon Foote
Malcolm Clarence Gillis
Robert Eugene Gleason
Robert Burnside Goff
John D. Goodrich, Jr.
Curtis Vernell Harrison
John Robert Hays
Eugene Adams Heyck
Robert William Hooper, Jr.

Mahlen Francis Kahler
LeRoy Rushforth Klein, Jr.
Wilburn Leon Ladyman
Frank Ames Lawrence
Marius James Lucy, Jr., with distinction
Lew Wallace Meier, with distinction
Gene Alan Mitchell
Joe Walker Morledge
John Thomas Patillo
Charles Vance Pfeiffer
John Wilbur Phenicie, Jr.
George Frank Podrebarac
Robert McCain Quinn
Hershel Maurice Rich
Andrew Rose, Jr.
Victor Joseph Schwegmann
Saul David Seider
Harvey Senturia
Robert Simonds, with distinction
Norvell Gene Simpson
Stuart Wallace Sinclair
Donald Joseph Starkey
Gilbert Henry Tausch
Everett Rue Thomas
Raymond Murray Van Why
Elwood Wayne Vogt
Albert Ewald Woelfel
Robert Frank Zelsman

BACHELOR OF SCIENCE IN PHYSICAL EDUCATION

Robert Lee Brumley, *in absentia*
Theodore Francis Chmelik
Phillip Bernard Costa, with distinction
Jack Everett
John James Fox
Weldon Gaston Humble
John Cabot McDonald, Jr.
James Dayton Nall
Robert Ehlert Nowlin
Peter Paul Sultis
Jewell Dale Thomas
William Walter Turney

BACHELOR OF SCIENCE IN ARCHITECTURE

Ralph Alexander Anderson, Jr.
Oliver Roderick Barnes
Ray Burleigh Blanchard, Jr.
Carl Frederick Groos, Jr.
Elizabeth Brown Hagemeier
Elsie Sue Haynie
Allan Kendrick James
Arthur Evan Jones
David Mendel Keeper
Marion Arthur Kotch
Frederick Benedict McDonald, Jr.
Bradford Burke McGinty
Robert Calhoun Smith

CHEMICAL ENGINEER

Charles Edward Beecher, Jr.
Rushton Calhoun Greer
Walker Francis Johnston, Jr.
Henry Ernest Schreck
Raymond Ellsworth Simpson, Jr.

MASTER OF ARTS

David Jacob Besdin
Robert Francis Blunt
John Riley Donaldson
Hugh Ernest Gragg
Winston Irving Koomey
William Freeman Love
Robert Weldon Maurice
Gerald Cleveland Phillips
Henry Herbert Rachford, Jr.
James Leftwich Shepherd, III
Don Richard Swanson
Nelson James Terrell, Jr.
Lore Merten Watt
Ward Whaling

DOCTOR OF PHILOSOPHY

John Ellis Evans
Wilton Monroe Fisher
Charles Wilson Malich
Jackson Dan Webster

V

N.R.O.T.C. COMMISSIONING CEREMONY

*Presentation of Commissions**

DR. *Houston, Dr. Hard, Ladies and Gentlemen:*

The Naval Reserve Officers' Training Corps at the Rice Institute was established in the fall of 1941, at which time students enrolled on a purely voluntary basis as candidates for commissions in the U.S. Navy or Marine Corps Reserve.

During the wartime Naval College Training Program, qualified men from civilian life and enlisted men from the Navy and Marine Corps were selected and ordered to Rice, and numerous other participating institutions of higher learning, for duty under instruction as officer candidates.

On June 29, 1946, the Department of Naval Science of the Rice Institute delivered commissions to 179 young men as Ensigns, U.S. Naval Reserve, or Second Lieutenants, U.S. Marine Corps Reserve. Over half the number elected to go on active duty; the remainder, with commissions in the Reserves, to inactive duty. After that commissioning, thirty-five Naval undergraduates remained who were eligible to continue in the new, expanded, peacetime N.R.O.T.C. program which began at fifty-two institutions within the continental limits of the United States in the fall of 1946.

Eight of those thirty-five re-enrolled in the N.R.O.T.C.

*By Captain J. E. Cooper, U.S. Navy, Professor of Naval Science at the Rice Institute.

program at Rice, of whom two were Seniors, and they are today being commissioned for inactive duty, at their option.

A large majority of the male students who have just received their diplomas from Rice today served their country in various capacities during the recent war. They are now carried on the rolls of the armed services with their ranks and ratings in the Reserve forces. Speaking for the Commandants of the Coast Guard and Marine Corps, and the Secretaries of War and Navy, I wish to express to them their respective services' congratulations upon their success in one phase of "Operation Education," the winning of their degrees; and to all graduates today your armed services' sincere hope that a bountiful life in a world of peace will be yours.

In the name of the President of the United States, I take pleasure in delivering the commissions to the N.R.O.T.C. graduates of the class of 1947.

THOSE RECEIVING COMMISSIONS AS ENSIGN (LINE), U.S. NAVAL RESERVE, INACTIVE DUTY

Hooper, Robert William, Jr.

Morledge, Joe Walker

VI

ANNOUNCEMENTS AND AWARDS

*Awards**

THE GRAHAM BAKER STUDENT†

Isaac Dvoretzky, of the Junior Class

SPECIAL HONORABLE MENTION FOR THE GRAHAM BAKER STUDENTSHIP

(*alphabetical*)

Melvin Abbe Dow, of the Junior Class
Walter Russell Hearn, of the Junior Class

HONORABLE MENTION FOR THE GRAHAM BAKER STUDENTSHIP

(*alphabetical*)

Frances Ruth Blake, of the Freshman Class
Karl Wendall Brockman, Jr., of the Sophomore Class
Henry Charles Geller, of the Junior Class
Donn Robert Grininger, of the Junior Class
Alverne Kathryn Hillendahl, of the Junior Class
Edwin Johnson Jennings, Jr., of the Junior Class
Edwin Myers Lansford, Jr., of the Junior Class
Vernon Clerc Jessup Newton, Jr., of the Junior Class

*The awards of other endowed scholarships and fellowships were deferred.

Throughout its history the Institute has maintained from year to year an additional number of fellowships and assistantships in various departments. Announcements of these appointments appear in the current general catalogue and graduate bulletin.

†The Graham Baker Studentship is awarded to that student in the three lower classes who earns the highest scholastic standing for the academic year.

Mary Alice Pollard, of the Junior Class
Lonnie William Vernon, of the Junior Class
Clyde Michael Williams, Jr., of the Sophomore Class

THE JUNIOR ENGINEERING SCHOLAR*

Donn Robert Grininger, of the Junior Class

HONORABLE MENTION FOR THE JUNIOR ENGINEERING SCHOLARSHIP
(*alphabetical*)

Roy Davies Chisholm, of the Junior Class
William Markham McCardell, of the Junior Class

THE HOHENTHAL SCHOLARS
(*alphabetical*)

John Harold Barrett, of the Junior Class
Carolyn Sevier Croom, of the Freshman Class
Glen Vernon Hetrick, of the Freshman Class
Freida Hochstein, of the Freshman Class
Mildred Claire Hoop, of the Junior Class
Clinton Hugh Howard, of the Sophomore Class
Paul Edward Plumb, of the Junior Class
Gerald Walter Sobel, of the Freshman Class

THE AXSON CLUB'S ELLEN AXSON WILSON SCHOLAR

Lorene Catherine Elder, of the Junior Class

THE THOMAS R. FRANKLIN AND JULIA H. FRANKLIN SCHOLARS
(*alphabetical*)

Walter Herman Abel, of the Sophomore Class
John Gibbs Barrett, of the Junior Class

*The Junior Engineering Scholarship is awarded to that male student in a regular engineering course of the Junior year who has the highest scholastic standing in his courses taken that academic year.

Frances Ruth Blake, of the Freshman Class
William Lloyd Brandt, of the Sophomore Class
Harvey Longstreet Britton, of the Freshman Class
Raymond Curtis Lee, of the Freshman Class
Evelyn Louise McNeill, of the Junior Class
John Peter Peet, of the Junior Class

THE R ASSOCIATION SCHOLAR

Richard Hoerster, of the Sophomore Class

THE PREMEDICAL SOCIETY SCHOLAR

George Bird Livesay, of the Sophomore Class

THE AMERICAN PETROLEUM INSTITUTE SCHOLAR

Edwin Johnson Jennings, Jr., of the Junior Class

THE MAX AUTREY MEMORIAL SCHOLARS
(*alphabetical*)

Karl Wendall Brockman, Jr., of the Sophomore Class
Roy Davies Chisholm, of the Junior Class
Melvin Abbe Dow, of the Junior Class
John Edward Eisenlohr, of the Freshman Class
Henry Charles Geller, of the Junior Class
Walter Russell Hearn, of the Junior Class
Alverne Kathryn Hillendahl, of the Junior Class
Edwin Myers Lansford, Jr., of the Junior Class
H. Raymon Livingston, of the Junior Class
William Markham McCardell, of the Junior Class
Robert Parr Newton, of the Freshman Class
Vernon Clerc Jessup Newton, Jr., of the Junior Class
Eugene Carroll Paige, of the Freshman Class
Lonnie William Vernon, of the Junior Class
Clyde Michael Williams, Jr., of the Sophomore Class

THE LADY GEDDES PRIZE IN WRITING

William Routt Thornhill, of the Freshman Class

THE WALSH SCHOLAR IN ARCHITECTURE

Richard DeWitt Atchison, of the Senior Class

HONORABLE MENTION FOR THE WALSH SCHOLARSHIP IN ARCHITECTURE

James Elton Burleson, of the Senior Class

THE EDITH RIPLEY SCHOLAR

Virginia Anne Blaisdell, of the Freshman Class

THE MARY PARKER GIESEKE SCHOLAR

Joel Edward MacGregor, of the Junior Class

THE CHAPMAN-BRYAN MEMORIAL SCHOLAR

Mary Alice Pollard, of the Junior Class

THE AXSON CLUB'S KATIE B. HOWARD SCHOLAR

Elizabeth Anne Sharpe, of the Freshman Class

THE ENGINEERING ALUMNI SCHOLAR

Algernon Sidney Badger, of the Junior Class

THE COLLEGE WOMEN'S CLUB SCHOLAR

Elizabeth Palmer Schumacher, of the Senior Class

SCHOLARSHIPS FOR ENTERING STUDENTS

(*alphabetical*)

George Tilton Butler, of Houston, Texas
Herbert Otis House, of Willoughby, Ohio
Helen Marie Wiechering, of Houston, Texas

THE TRAVELING FELLOWSHIP IN ARCHITECTURE

Arthur E. Jones

HONORABLE MENTION FOR THE TRAVELING FELLOWSHIP IN ARCHITECTURE

Ralph A. Anderson, Jr.*

THE SOCONY-VACUUM FELLOW IN PHYSICS

Angus George Pearson

THE HUMBLE OIL AND REFINING COMPANY FELLOW IN PHYSICS

James Colwell Harris

THE HUMBLE OIL AND REFINING COMPANY FELLOW IN CHEMISTRY

Henry Ernest Baumgarten

THE HUMBLE OIL AND REFINING COMPANY FELLOWS IN X-RAY DIFFRACTION

(*alphabetical*)

Chester Stephen Morgan, Jr.
Harry Bernard Whitehurst

THE PROCTER AND GAMBLE FELLOW IN CHEMISTRY

Gordon Lake Bushey

THE RICE INSTITUTE SERVICE AWARD†

William Frederick Kieschnick, Jr.

*To whom will be made available the Mary Alice Elliott Loan Fund.

†According to the Constitution of the Student Association of the Rice Institute, this award is presented to the man or woman of the student body who has been most exemplary in rendering service to the school and to the student body. The award is given by the Student Council to the person recommended by an Awards Committee. The recipient for 1946–47 was cited for his outstanding work as Chairman of the Honor Council and member of the Committee on Student Activities, Phi Beta Kappa, and the Hall Committee, and for other active participation in student affairs.

Retirements

Four of our well-known faculty members have been appointed by the Board of Trustees to the rank of emeritus, effective at the end of the summer:

Dr. Harold A. Wilson was one of the men whom Dr. Lovett asked to form the original faculty. As professor of physics, he is internationally known in his field.

Dr. J. W. Slaughter, lecturer in sociology, also was an early member of the Rice teaching staff. Dr. Slaughter has served as director of the Houston Community Chest and has been closely identified with civic and cultural activities in Houston.

Miss Alice C. Dean was a member of the first graduating class in 1916, and remained to become the librarian and a teacher of mathematics. Her long-hoped-for dream has come true with the beginning of the Fondren Library.

Dr. F. E. Max Freund has been professor of German at Rice since 1925. A native of Germany, he taught at universities in his native land, in Liverpool, and in Belfast before coming to this Institute.

These four, who have had so long and intimate a connection with Rice and with Houston, have the good wishes of all alumni, students, and faculty.

Announcement of Gifts

I had the pleasure of announcing at the commencement a year ago the gift of Mrs. Fondren and her children which assured the construction of the library building whose foundation you can now see. Recently the executors under the

will of Eugene L. Bender have approved allocation of $258,000 for the construction and furnishing of the Technological Reading Room in the library. This impressive room will be designated as a memorial to Mr. Charles Bender, Sr., Mrs. Lena Bender, and Mr. Frank V. Bender. Those of you who have had an opportunity to examine the plans of the library will be able to appreciate the beauty and appropriateness of such a memorial.

Most of you are already aware of the gift to the Institute by Mr. and Mrs. Harry C. Wiess. They have established a trust which provides that the income from thirty thousand shares of stock in the Humble Oil and Refining Company be paid to the Rice Institute for a period of seventeen and one-half years; and they have further expressed the hope that this income might be used to support scientific and engineering research. In making a gift of this kind Mr. and Mrs. Wiess displayed their great understanding of the needs of an institution such as this, and of the fact that the Rice Institute must continually look to this community for support of its day-to-day activities.

In order to carry out the obligations resting upon us in this day of scientific activity and in this community of rapid industrial growth, the trustees have authorized the construction of an engineering laboratory. Work is expected to begin on this building during the summer. In recognition of the interest behind the generous gift of Mr. and Mrs. James S. Abercrombie and Miss Josephine Abercrombie, which has made this building possible, the trustees by resolution have named it the Abercrombie Engineering Laboratory. It is hoped that by next commencement the Abercrombie Laboratory will be ready for occupancy.

The new building to contain classrooms and faculty offices is expected to be ready for occupancy at the beginning of

classes in the fall. I have now the pleasure of announcing that the trustees have named it the M. D. Anderson Hall in honor of the distinguished founder of the M. D. Anderson Foundation, whose generous gift to the Rice Institute made possible the purchase of the Rincon oil property.

All of these gifts are evidence of a confidence in the future work of the Rice Institute on the part of the citizens of this community. It is a responsibility laid upon all of us to see that this confidence is justified, and that all those who so generously aid us may continue to feel pride in our accomplishments.

Farewell to the Class

In bidding farewell to this class of 1947 I shall be pardoned, I hope, for saying I believe you to be the best class I have ever seen. Your maturity of purpose has been plainly evidenced in your demeanor and achievements this year.

All too often, in the past, a professor was wont to agree with the comment of Shaw's Cæsar, that, "One year of Rome is much like another, except that I grow older, whilst the crowd in the Appian Way is always the same age." That is certainly not true of the crowd in the Sallyport today. And I suppose we may reasonably expect that classes *should* be better than they were a generation ago. It may seem impossible for you to credit; but *your* children will be taller, and wiser, and abler to deal with mankind's problems, than even you yourselves. They will accept the twenty-first century as you accept the twentieth, if you give them a concept of a peaceful world to live in.

You must give them that chance by faith in the fundamental kinship between men and between nations.

In closing, may I recall a few words spoken by the Presi-

dent of the Johns Hopkins University, to some of your older brothers and sisters at Rice, the June before Pearl Harbor?

"It is happy to think that your lives will extend far beyond the troubles of today. You will outlive all who hopefully preach to you, who critically teach you, who devise false doctrines to entrap you. You will tell your children of a day when you were young and when mean and ignoble ideas held men's minds in thrall . . . We hope you may be able to tell them also of triumphs yet to come, how liberties were restored to peoples now denied them, . . . and how widespread [economic dislocation] was at last conquered by processes [as yet] undiscovered . . .

"On that distant day you will not fail to remember the triumphs of your Institute in scholarship, manners, and in the art and the integrity of its teaching, its march to yet higher achievement, its gain in power to distinguish false from true, superficial from enduring, base from noble, in short to discover closer and closer approximations to *truth*, in which and through which alone we hope that we shall one day be free."

W. V. Houston